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LESBIAN TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY.



WOMENS SUFFRAGE

Woman's Long Struggle

The LESBIAN TIDE

VOLUME 3, NUMBER 2

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The LESBIAN TIDE is a feminist lesbian magazine. It
is financially supported by the community it serves
and is maintained by the pride, time, and efforts of a
working collective of lesbians. Published by The Tide
Collective.

This publication is on file at the International
Women's History Archive, 2235 Oak St., Berkeley,
Calif. 94708, and is available on microfilm through
Bell and Howell, Drawer "E", Wooster, Ohio, 44691.

Women's Long Struggle



National Women's Suffrage Day. . . Los Angeles

THE HERSTORY OF WOMAN'S SUFFRAGE

By Jeanne Cordova

On August 26, 1973 President Nixon proclaimed August 26, 1973 national Woman's Equality Day. This date marks the 53rd anniversary of the passage of the 19th Amendment (Woman's Suffrage).

The bill proposing Woman's Equality Day was introduced by Congresswoman Bella Abzug and originally called for August 26th to be legislated a yearly national holiday. Congress amended her bill however to include only a declaration for this year.

PART I: THE SEVENTY TWO YEAR WAR

Contrary to popular patriotic ignorance, women in this country were better off before the American Revolution. English common law, the basis of colonial American law, at least accorded propertied women various rights. In 1807, following the precepts of the U.S. Constitution, New Jersey became the last of the colonies to disenfranchise women!

Eighteenth and nineteenth century American women had it bad. They were "pronounced civilly dead upon marriage, could not sign a will or have custody of their children upon divorce, remained legal minors if they did not marry, could not inherit

property, had no civil status under the law, were not taught to read, let alone admitted to college..had no political voice whatever...Even after the Civil War, more than half of this country's population was still legally enslaved." As is still somewhat the case today, a woman had "no legal existence apart from her husband, the law held that man and wife are one, and the one is the husband."

The heroic struggle for women's suffrage spanned almost a century and is certainly one of the most under-publicized social movements in American history. Shirley Bernard presently authoring a book on the history of Aug. 26, Women's Suffrage Day, found it incredulous that although the early women's suffrage movement was one of the greatest civil rights struggles in American history ... the 2,000 most popular high school texts give this period the importance of about a half page ... picture included!"

Vote Only Part of the Package

To the early feminists of the First Wave (1848-1920) the vote was only part of what the women's rights movement fought for. "We call for nothing less than total emancipation from all

political, industrial, social and religious subjugation," said Susan B. Anthony, one of the primary activists in the long "Century of Struggle."

Unlike later, more moderate organizations (i.e., National American Suffrage Association) which focused exclusively on getting the vote, earlier groups headed by Anthony, Elizabeth Cady Stanton and Lucretia Mott, were concerned with women's status in the family, control of earnings and property rights, keeping their own names after marriage, freedom of sexuality, and lack of employment and educational opportunities, as well as with the suffrage question.

Suffrage Becomes Focus

The suffrage movement was "the child" of the women's rights movement. The turning point came in 1866, when the passage of the 14th Amendment caused the women's movement to officially split from the abolition struggle. This pushed the suffrage issue to the fore, and engendered the first major split in the young movement.

For the first time in constitutional history an amendment specifically used the word "male." The 14th Amendment not only excluded black women, but by using the word "Male" implicitly reaffirmed the second class citizenship of all women. Feminists who had given the last 20 years of their lives to the abolition movement were enraged. This "sell-out" prompted a definitive split from the anti-slavery struggle. At the same time however, feminists had learned that focusing on the right to vote could be an extremely effective organizational strategy for their movement.

The first intra-movement split came about over the question of tactics and male participation. In 1869 Lucy Stone, Henry Blackwell and Julia Howe formed the American Suffrage Association, while Stanton and Anthony began the more radical National Suffrage Association. The A.S.A. sought to "cooperate with the system and appeal to men's sense of justice," and organized for suffrage on a state level. The N.S.A. aimed themselves at the passage of a federal amendment, were an all-women organization, and remained involved with other issues besides the vote. The tactical orientation of the N.S.A. was militant. In 1870 Susan B. Anthony voted in the Rochester, New York elections and became the first American woman in history to cast a ballot. She was subsequently arrested, convicted, gave a moving courtroom-consciousness-raiser, and was fined. Feminist historian Ann For-freedom said, "The A.S.A. was analogous to today's National Organization for Women, while the N.S.A. was closer

to radical feminist or radical lesbian ideology." The two major suffrage organizations fought for 20 years with meager success. From 1897 to 1910 not one state gave women the right to vote. In 1890, many of the original leaders having died or left, the A.S.A. and the N.S.A. merged to become the National American Suffrage Association. Seeking to "amend state constitutions by using basic educational strategy and appealing to the men's sense of justice," the N.A.S.A. focused exclusively on the franchise.

The fact that early feminists were heavily baited as "free love advocates" and "home wreckers" in much the same way present feminists are baited as lesbians, tended to drive women away from the more controversial issues like equality within the family and freedom of sexuality. By the early 1900's the older abolitionists and radical feminists had given way to a new, younger, more idle class leadership, and the suffrage issue had become a fairly respectable though not honored, cause.

'52 Years of Ceaseless Campaigns...

Despite the respectability, by 1912 only a handful of Western states and territories had given women the franchise.

A second major split occurred in 1913 when the "P.R." unit of the N.A.S.A. headed by Alice Paul, broke away and formed the Congressional Union for Woman Suffrage. Again the split was a question of tactics. Alice Paul, Lucy Burns and Harriet Stanton Blatch (Elizabeth C. Stanton's daughter) had returned to the U.S. after organizing in England with Emmeline Pankhurst and the Women's Social and

Continued to page 28.

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LESBIAN MEANS HAVING TWO MOTHERS



by Joan Rydbeck

In these times of PG-rated porno flicks at your friendly neighborhood theater, and "An American Family" proven in endless episodes of inept documentary to be what we all knew all along--quintessentially dull--"Sandy and Madeleine's Family" comes as an honest shock to the senses.

We are inured to the depiction of raw sex on the screen, and contemptuous of the concept of lasting love, which we all know to exist only as an abstract ideal. And happy children? Did you have a happy childhood? Of course not. And how many people do you know who did? None, right?

But the children of Sandy and Madeleine are happy, and Sandy and Madeleine love each other. These facts are indisputably clear, and this film needs only 30 minutes to prove it, even to the most hardened skeptic. And so the senses are shocked. We saw "Deep Throat" and didn't turn a hair. The most shocking aspect of "The Devil in Miss Jones" is the price of admission. "Love Story" was beneficial for the tear ducts, bad for diabetics, and clearly fantasy.

Like most of us, the reviewer sat through all these unremitting and calculated assaults on the senses and remained unmoved, untouched, unshockable, and unshakable. Then she saw this 30-minute documentary film and had to seriously wonder why she found honest, open expression of love almost discomfiting.

Here we have six children--Sandy and Madeleine's children--ages 4 through 9, who not only love each

other, they like each other, and the same can be said of the feelings between their parents and between the parents and the children.

The children are shown going about the normal daily business of the lives of most kids--at the playground, in the bathtub, at the breakfast table, in church, in bed with their parents. One watches in vain for some sign of "this-is-on-film-kids-act-happy-for-the-camera." Children in this age range can't fake for long, or in so many different situations, and one finally has to come to the inescapable conclusion that it's all genuine.

Sandra Schuster is 35, and Madeleine Isaacson is 32. Each of them was married for about 9 years, and between them they have six children. It's not important how many each has separately, because clearly the kids are their kids, and the kids are every bit as happy about it as the parents are.

The film was produced under a Federal grant by the Visual Aids Department of the University of Washington, under the direction of Karlis Ullis, M.D., of the Department of Pediatrics.

Sandy and Madeleine, who live in Seattle, are in California showing the film in an effort to raise some \$4,000 in court costs to fight the latest attempts of their respective ex-husbands, working together in the effort, to gain custody of the children.

Interspersed in this cinema verité documentary are interviews with the family's social worker, their minister, Dr. Ullis, and Margaret Mead. The social worker admits to coming into the case very biased, feeling that gay parents could never create a healthy atmosphere for raising children. As she got into the case, and came into contact with the home life, she did such a complete turnaround that her written report was so favorable it was significantly instrumental in the mothers' retaining custody of the children.

The minister and the pediatrician likewise agreed that this family embodied an exceptionally wholesome and happy atmosphere.

Dr. Mead said that she saw nothing intrinsically wrong or unhealthy in gay parents raising children. She said, "Anyone is in trouble with society when they don't conform, no matter in what way they don't conform...it is my personal feeling that it's a lot better for children to have two mothers than none."

The only weak and distracting aspect of the film was the off-camera voice that occasionally asked portentous questions of the children. The questions

were, it seemed to us, unnecessary, and for the most part over the heads of young children. When asked, for example, "What does 'lesbian' mean?" the kids weren't thrown by the question in the sense of being upset, but they seemed confused about why it was important. One replied, "I guess lesbians means people living together." Another said, "It means having two mothers."

Sandy and Madeliene went to court as admitted lesbians, refusing to deny or apologize for either their love or their essential selves. The court battle was long and attracted much publicity in the Seattle area. Public reaction was mixed. Support for the mothers by one Seattle newspaper was so strong that the fathers threatened to sue the paper. On the other hand, as their situation became known to their neighbors, subtle harrassment began. Police were called on frivolous "disturbing-the-peace" complaints; child welfare authorities received anonymous reports that the children were left alone and unsupervised, when this was never true.

No social worker or psychiatrist or any other investigator found anything wrong with Sandy, Madeleine, the children, or the family situation, and the women were finally awarded custody of the children in a landmark decision.

The victory was far from total, however. Though they won the case, the female judge directed them to pay all costs of the trial, a penalty nearly always assigned to the "loser" of a civil action. And, more emotionally and financially draining than that, they were granted custody with the stipulation that they not live together. So they gave up the comfortable five-bedroom house in which they had all been living and obtained two separate, less comfortable, more expensive apartments. The arrangement quickly proved unsatisfactory. Everyone missed everyone else; everyone was short of money; it was unnatural for people who loved each other so much to live apart, and so they moved back together. And now they are in contempt of court for "cohabiting" and for leaving the state of Washington on this fund-raising trip.

They could stay in California and make it much harder for the children's fathers, but they won't. When they have accomplished what they've come here to do, they'll go back and fight. We asked them why, and they said simply, "Because Seattle is our home." And nobody in Sandy and Madeleine's family runs away from home. Nobody in Sandy and Madeleine's family runs away from anything. ▲

LOS ANGELES LEGISLATORS ACCUSED OF SEX DISCRIMINATION IN STAFF HIRING

L.A. Assemblyman Walter Karabian (D-Monterey Park) said Monday an investigation by his staff has found "glaring patterns of sex discrimination" in the hiring of legislative staff consultants.

At a press conference at the Greater Los Angeles Press Club, Karabian told reporters he has proposed a resolution calling for "an immediate inquiry by the Joint Rules Committee and the legislative analyst's office, or an independent management consulting firm" to study legislative employment practices for the 43 standing committees and make recommendations for equalizing salaries and job classifications.

Karabian, who led the successful fight for state ratification of the equal rights amendment, said his resolution calls for a preliminary report on hiring practices by Sept. 30.

"A review of existing salaries and job descriptions will reveal that males enjoy the highest paying positions on the California legislative staffs, although women are frequently performing similar tasks and have similar workloads," said Karabian.

"Because many qualified women are presently employed by the state Legislature in lower-paying clerical positions, these women should be reclassified and given preference in promotional opportunities."



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1 Master's Thesis: I lent the only copy of my master's Thesis "Lesbian Lifestyles" to someone but can't remember who? It is in a blue binder. Please call Jeanne Cordova at 934-6593 if you know its whereabouts.

HOLLYWOOD N.O.W.

by D. Montes de Oca

A new N.O.W. chapter has opened in the Hollywood area. In part it consists of members from the L.A. Chapter who decided there was a need for a smaller, more active-minded separate group of feminists. This reporter went out to find what this need was, and the objectives behind the forming of the new group.

I visited the home of Judith Meuli and Toni Carabillo, both very active in the N.O.W. organization for many years. Toni is the National Vice President of Public Relations, and Judith is the Convener for the Hollywood Chapter. Since Judith was instrumental in the birth of the Hollywood Chapter, I directed my questions to her. I was immediately curious about the duties and responsibilities of a Convener, being unaware of what that meant in the general structure of the N.O.W. organization. Judith explained that a Convener has no actual power in the organization. She is merely the individual that requests the Charter for the new chapter and is the go-between the N.O.W. organization and the group she's working with. With this beginning she went deep into the structure of the Hollywood Chapter, explaining the difference between this one and the L.A. Chapter, and also reiterating the necessity behind the formation of the new one.

She began by saying, "N.O.W. has left the traditional image behind. The Hollywood Chapter consists of all Indians and no chiefs. All of our members have equal power and equal say in the matters that we get involved in, without having to depend on committees to carry the ball through."

"We have a nucleus of active people, there's no need to appoint someone to a specific task because our people know what they want to do. We've never had any trouble with volunteers in this respect."

"We have not appointed a Board because we are the Board. Any member of our chapter can commit all of us to an issue because we all have the same authority. In this manner we are assured that all of the members are actively participating in issues that concern all of us."

I asked Judith if this was a "new" idea stemming from the Hollywood Chapter, or if other N.O.W. chapters were also engaged in remodeling their organizational structure. She cited examples that were positive proof of the change now taking place.

all Indians, no Chiefs


"At a meeting that took place at the Alveno retreat on May of 1972, a group of feminists assessed their objectives with the N.O.W. organization and where it was headed for. They all agreed that a membership of 200 was too large for a working chapter, this being the case with L.A. We concurred that a chapter becomes stagnated if allowed to grow to such an extent." Judith expressed a situation like this as "having 20 working people and the rest as an inactive audience."

"We studied the model of the Pittsburgh chapter. They too had decided that they had grown too large (about one-tenth of the L.A. area) and within one year have converted to 11 chapters. As a result, their membership has grown, and they now have members within the minorities groups, actively participating in the organization, which they didn't have before."

Judith explained that their membership consisted of about 20 women. She stated that "20 members are 20 working people," and expressed the projected idea that when the group reaches 50 they will begin talking of forming a new chapter.

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"We've felt it a duty to form more chapters in the L.A. area. The Hollywood Chapter is the first."

I asked Judith if there had been any specific conflicts in forming the Hollywood Chapter from the L.A. members. Her response was immediate.

"There was no kind of argument or disillusionment between the L.A. Chapter and ourselves. There has always been some type of conflict, at least once a year, and I'm not sure whether it's been constructive or destructive. Because of this there has always been a "spinning off" from the chapter by some members. There was a nucleus of people in this situation that clicked and decided to start a new chapter. We sent for the Charter and the Convener Kit, and that's how we got started. Out of our 20 members we have about 5 that belong to the Hollywood Chapter and the L.A. Chapter also."

I asked Judith what their objectives were now and what their expectations were for the future as an active group.

"We're trying for active membership among all groups. We would like a cross section of ages and minorities groups. Right now we have 4 minority members, we have a woman who is 74 years old, and our youngest is 11. Most of all, we unanimously want coalition between other feminist organizations, not just N.O.W. members. Eileen Hernandez and Eleanor Spikes (National Task Force Coordinator for the Minority Women) are involved in a group called the "Black Women Organized for Action." We have made an effort to form a coalition with this group. There is also Dorothy Heiner (National Task Force Coordination for Women in Poverty) who is opening the door of communication between N.O.W. and the United Auto Workers Union. The response in both cases has been a positive one. The women involved are just as excited to be working together as we are. This is the coalition we have in mind. The unification of different feminists' organizations for the purpose of acquiring strength and therefore power. The movement is becoming stronger than it was ever hoped to be because of our efforts in unifying all feminists in any one cause."

I was interested in finding out the projects that the Hollywood Chapter was involved with. Judith explained that they had actively participated in the preparation of the August 26th Women's Suffrage Day Fair at Rancho Park. They contributed with women in poverty as their issue. They are also involved in what may be the first international coalition of feminists on one issue. A book, called "The New Portuguese Letters," written by three

women known as the Three Marias in Portugal (will be published by Doubleday in the U.S. around Sept.) and banned by the same country, has stirred much attention amidst the women in the N.O.W. organization, including the Hollywood Chapter. The National N.O.W. Conference adopted the book as an international feminist issue. On July 3rd there were simultaneous demonstrations protesting the banning of the book in Brussels, Italy, Japan, and London, to name a few. The Hollywood Chapter sees this as a confirmation that their dream of coalition may already be becoming a reality. They hope that they can remain in constant contact with feminist groups, not only in this area, but on a national level as well.

In Judith's own words: "We have to learn to handle our disagreements and not let them get out of hand. We must use coalition to unify our efforts--and not let disagreements divide our groups--by constantly working and keeping in touch with each other." ▲

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U.C.L.A.

Lesbians

Rewrite

the Books

By Rita Goldberger and Jan Feild

For some sisters, college is a place to meet people and have a social life. For others it is an opportunity to become politically involved in a new community. For others it is a time of personal isolation, fear and doubt. Dozens of colleges and universities now have Gay and Women's Liberation organizations. But these groups have generally been inadequate for the needs of lesbians because they are either too male dominated (Gay Students Unions) or too straight oriented (Women's Centers). At the University of California at Los Angeles, an all lesbian group, Gay Sisterhood, has been organized to fill this gap.

Last December lesbians from UCLA's Women's Resource Center and Gay Students union formed a small group and planned a Gay Straight Dialogue for Women's Day. With the strong support of the Women's Resource Center (W.R.C.) the group distributed flyers, maintained a booth on campus, and publicized their Dialogue. At the dialogue a meeting was called to form an all lesbian campus organization. Over twenty enthusiastic women showed up for the first meeting of Gay Sisterhood.

Many of the women who came to Gay Sisterhood were initially looking for personal and social support. But the group has accomplished this and much more in its first six months.

One of Gay Sisterhood's first priorities was to find a permanent place where they could set up displays, literature tables and a drop-in Center. The W.R.C., located in 90 Powell Library, offered it's comfortable facilities. Here the group established friday night meetings, followed by a coffeehouse.

Gay Sisterhood's first major project was participating in UCLA's April 16-20 Women's Week. This input resulted in a second Gay-Straight Dialogue, Sex Law Reform and Alternative Life Style panels, a presentation of lesbian films and the continuance of the West Coast Lesbian Conference's art show.

Gay Sisterhood, together with the W.R.C. and a community based lesbian group, Lesbian Activist Women, played a key role in bringing the West Coast Lesbian Conference (April 13-15) to the UCLA campus.

An Advising and Referral Program has been established at the Resource Center so that women can come in and rap with a gay sister. This program has helped maintain good relations between gay and non gay women's interactions at the Center, and has helped create an atmosphere where, as one member said, "all women are welcome at any time."

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One of the functions served by Gay Sisterhood is that of a "bridge" to the off campus lesbian community. Besides helping plan the West Coast Lesbian Conference, they also participated in a community coalition which planned a softball game/picnic fundraiser for the Westside Women's Center. Gay Sisterhood also has their own softball team which plays other lesbian feminist teams as the Westside Lesbian Feminist, Orange County Dyke Patrol, and Tide Collective.

The group is the first all women's organization to join the predominantly gay male Southern California Gay Student's Council. They are presently working on an all lesbian issue of the G.S.C.'s newspaper and are considering co-sponsoring a dance with the UCLA Chapter of the Council.

Gay Sisterhood now has a budding Speaker's Bureau which hopes to begin speaking to feminist consciousness raising groups, classes, dormitories, sororities, teacher's organizations, general classes, high schools, etc. Recently.....a study group was formed out of the Gay Sisterhood. This group meets every other week to read and discuss Lesbian Literature.

The group is formulating and hopes to offer an accredited course on Lesbianism in the Spring 1974 quarter. The philosophical tone of the course will be "the need to get away from labeling people's sexuality." In addition to having lectures, guest speakers, and assigned reading, members of the class will be encouraged to share their own feelings and experiences. The course will cover psychological literature concerning gays, with a historical perspective of the change in attitudes of professionals in recent years. The gay and women's liberation movements will be discussed, and their relationship to Lesbians.

Members of Gay Sisterhood have many hopes for the growth of the organization. Carol discussed the possibility of expanding the coffee house, "to meet the needs of the community." She said she would also like to see the group put out a newsletter. Anne Hensley voiced her hopes that "the group will be ready to support and defend any gay sister (or brother) who is harassed on campus in any way. Whether it be losing her scholarship, getting fired, or any of the numerous ways heterosexual institutions have devised for oppressing gays." She also suggested that members of the Gay Sisterhood approach university administrators and convince them to help gay students.

Although Gay Sisterhood is primarily oriented for the students, faculty, and staff at U.C.L.A., the group welcomes women, from other college campuses and non-academic community.

One of the problems of any organization is publicity. Articles about Gay Sisterhood have appeared in the campus newspaper and the campus women's newspaper. Together, the Los Angeles Gay Community Services Center refers women. Listing in *The Lesbian Tide* and announcements on a local Lesbian radio program informed some people. Leaflets were printed about the group and distributed on campus. Gay-Straight dialogues have been effective ways to reach sisters, and more are being planned. The group is planning a very large coffee house at the beginning of the fall quarter.

Gay Sisterhood can be used as a model for other campus lesbian organizations. Women in the group caution sisters to "strike a balance" between personal, social, and political activities. If a group has only social activities, with no political goals, directions, or projects, there is a good chance it will dissolve into personal cliques, rivalries, and apathy. If it has only political activities many new women will not join, drift away soon, or burn out." Lesbian groups need to be as prepared to welcome cautious new sisters to a picnic as to provide opportunities for more active members to plan a rally or an art show.

Besides being committed to fighting Lesbian oppression, the Gay Sisterhood is a group in which women who five years ago would have been isolated in all corners of the campus, can find personal support and friendship with other sisters. ▲

COMING SOFTBALL MASSACRE

The Lesbian Tide Collective has challenged the championship Hialeah House Sandettes to an all out, or all in, sisterly softball game to be held at Fernangeles Park, 8851 Laurel Canyon (at Sheldon Ave) on Sunday, Sept. 23rd at 3 p.m. Everyone is invited, party afterwards at the Hialeah House.



BLACK

LESBIAN

WOMAN

by ANITA CORNWELL

I don't know how it is in other places, but here, most of the few black women I see who are actively connected with the Women's Liberation Movement are gay or gay oriented.

Now I'm not going to concoct any high-flying theory as to why the black woman — especially the straight black woman — seems to feel that liberation is for white women only, since I believe it's fairly common knowledge that the black man has sold her on the idea that only whiteness is her enemy. And the average straight black woman, as per the average straight white woman, takes her cue from "her man".

Nor am I implying that most of the black lesbians I know are Feminists. As a matter of fact, none of the gay black women that I knew before I joined the movement seemed aware that Women's Liberation is their bag too. Which is tragic, because most of them were into heavy role-playing, and few seemed to realize that sexism is just as crippling as racism.

For example, although there seems to be a great deal of drinking in most sections of our society, I think it's fairly significant that the gay women I knew were into heavy role-playing were also apt to be heavy drinkers. And that was especially true of the butch, who in all black gay circles that I have ever encountered is labeled "stud". A term, or the concept, which indirectly at least, finally caused me to flee the destructive life I saw in the black lesbian community.

One might argue, of course, that because of racism, black people live in a self-destruct world anyway, which is quite true. Likewise, I believe that racism is one of the most important factors that causes a black woman to realize she's gay in the first place.

However, since racism and sexism are Siamese twins, it's virtually impossible to tell where one ends and the other begins. More precisely, I believe they influence all relationships at all times in our society. And why black men are not hip enough to realize that fact is a great mystery to me. But not really, I don't suppose. Because deep down, I have long suspected that 99 percent of all men would rather be

dead than have women placed on an equal level with them.

Perhaps I should note here that I agree with the woman who said, "I don't want to be placed on their level. I am hoping for something much better!"

When I first entered the gay world, the sisters immediately assumed I was a "femme" although I didn't know the word as it existed in that context. Then, as I grew older, and larger, other sisters automatically assumed I was a stud, a term which nearly brought me to tears when I first heard it directed to me, as follows:

One day when Dee and I were up in her apartment having a rap session, I finally suggested we go down for a few cocktails. We were almost out the door when her telephone rang.

She spoke into the receiver, then after a long pause

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she declared, "No, Neet's a stud."

I hadn't tried to overhear Dee's conversation, and after hearing it, I certainly wished I had not. And, to make matters worse, Dee, who also called herself a stud, thought she had done me a favor by "elevating" me to her level. There actually had been a note of pride in her voice when she said I was a stud. As if to say, "You know ain't nobody here but us all important males."

It was such a frustrating business, because if she had been trying to insult me, I could have felt justified in getting pissed off and acting accordingly. At any rate, I tried to point out that I was a woman, and as far as I could recall, a stud was a male horse. But whether or no, a stud was not me!

One of Dee's problems seemed to be the same that affects so many men, she could not readily relate to women except on a sexual basis, unless they were studs. Consequently most of her friends were gay men, and she was forever urging me to "...come up and meet the fellows!"

I am not trying to say that Dee's rhetoric is the main reason I finally decided to enter the Women's Movement. Though I suspect she helped more than I realized at the time. More likely, however, it was her excessive drinking that depressed me so, for I saw it duplicated too many times among other blacks.

The devastation that racism leaves in the black community is truly awesome. The toll it takes on the black woman is tragic beyond estimation. I know but few black women past 35 who aren't burdened with hypertension, alcoholism, religious fanaticism or an advanced case of rigor mortis.

Yes, black oppression did help drive me into the movement, along with the daily insults all women encounter merely by stepping out the front door.



G.C.S.C.

ALL WOMEN'S DANCE

LIVE BAND

SEPTEMBER 15, 1973 8:00 pm to 1:30 am

118 Larchmont

DONATION: \$1.00 advance sale
\$1.25 at the door

CLEOPATRA JONES :

A Review

by Jeanne Cordova

I walked up to the box office on Hollywood Blvd. and asked, "Do you have a press ticket for Jeanne Cordova from *The Lesbian Tide*?"

"Wh...what newspaper was that, lady?"

"*The Lesbian Tide*. We heard there was a dyke in the film. There should be a ticket for me. Would you look please."

That's how I bluffed my way in to see Cleopatra Jones. When I left two hours later, I felt like they should have paid me. Cleopatra Jones is one DUMB flick. I want to make it perfectly clear that the only reason I'm writing this review is so that sisters don't spend their money on it. Besides being one of the weakest movies I ever paid nothing to see, Cleopatra Jones is racist, sexist and anti-lesbian.

This reverse James Bond un-thriller wasn't even strong enough to command the silence of its all black audience. The wittiest line of the evening was made by a black sister three rows back who sighed out loud, "I'm not sure this is better than *Foldger's*!"

6'2", super-woman-government agent, double O well dressed, karate black belt, beautiful Cleopatra Jones meets white-honky-MAMA-sadistic-dyke in a racist, vulgar exploitation of what ghetto like rackets-black culture is supposed to be. Shelly Winter's played the part of, you know it (*The Killing of Sister George* revisited) sadistic older woman. The only lesbian interchange are the two or three pats on the ass MAMA gives to her bunny-lover, but this is enough to let the audience know...enough to paint the same old picture.

I have an uneasy feeling that some pigs are going to try to pass this one off on us as a 'feminist flick.'...Cleopatra being single-tough (but feminine)-agressive,et.al. During the show Jones does in about fifteen of MAMA's mafiassa heavies (who by the way, are caricatured as faggots). The real plot comes clear at the end however as Cleo walks out the door to where her unrequited-allman-strong-silent-wise director of the half-way house, holds open the door of her racy little corvette. Exit Cleo. Exit feminism.

Take your \$3.00 and go buy some sticks and poster board and stand outside and picket. That's the only potentially feminist contribution of CLEOPATRA JONES. ▲

RADICAL DEMONSTRATIONS

If Lesbians are to make political gains, we must learn how to use mass demonstrations as part of our strategy. I have worked on hundreds, and even though most of them didn't turn out more than 25 people, I still consider myself an expert. (We planned the demonstration right; it wasn't our fault if the masses didn't cooperate and show up.) In the spirit of sisterhood and feminism, I am going to share my vast experience planning demonstrations with you. If you can find out why nobody ever shows up, please let me know, because no matter how good a demonstration I plan, it could always be better if some people would show up.

First, it is very important to pick an issue to demonstrate for. The masses are so untrusting and suspicious that they won't come if you just say "demonstration." They expect us to give them a reason for being there. Ordinarily I am opposed to giving in to such attacks on my personal honor, but in this case, we really have no choice. If we tell the masses to go jump in the lake, they won't come to the demonstration. Therefore, pick an issue that all Lesbians agree with and want to rally behind. I suggest "Smash Capitalism," "Victory to the Viet Cong," or "Happy Birthday Mao Tse-tung." If there are sisters who don't understand how these issues relate directly to Lesbian oppression, we don't want that kind of stupid ignoramouses at our demonstration anyway.

Next comes fundraising to pay for leaflets, permits, and banners and placards for people to carry in the demonstration. A good way to raise money is to go to the bars, explain the idea of the demonstration, win their support, and then pass the hat. I always tell the people in the bars about how hard I am working for them while they are all lazy bums who just sit around drinking and have a good time, and therefore the least they could do is donate a dollar because if they don't give it to me they'll spend it on pool anyway. All this is true. However, I guess bar people don't know how to deal with honesty, because a lot of time they get hostile and try to throw me out. If this happens to you, be persistent. Last time I collected 58¢ in nickles and pennies before I was forced to leave. It may not have been a lot of money, but I consider it successful because it represented the contributions of over 200 people who were in the bar that night. You can see how many people I was able to bring in contact with the Movement, which is also important.

Next comes publicity. The best way to publicize the demonstration is to go directly to the masses and tell them about it. The best time to do this is Friday and Saturday nights at closing time, when they come pouring out of the bars. Hand them leaflets and attempt to engage them in political discussions. This is very important, but any sister who's ever done this can testify that the masses do not want our leaflets, nor will they talk with us at 2:00 am. Movement sisters unaware of this situation have been sworn at, threatened with physical violence, and in extreme cases, their leaflets taken from them and crumpled. There is an art to passing out leaflets to people who don't want them. Fasten leaflets to cars in such a way that the driver is forced to read it while she rips it off. Shove a leaflet in a person's face so quickly that she involuntarily reads it before she has a chance to knock it, and you, aside. Develop the skill of slipping a leaflet in a person's back pocket without her knowing so she will have to read it when she gets home and tries to figure out what the strange lump is.

As a final suggestion, I recommend having a rally with different speakers at the end of the march. For many of the sisters attending the demonstration, it will be their first contact with politics. Exposing sisters to new ideas is good, and we must remember that, no matter how stupid the masses may seem at times, they actually can think, or so I'm told. However, don't let this idea of the masses being able to make up their own minds be carried to extremes. There is such a thing as giving too much freedom to the masses before they know how to use it. Therefore, if there are any groups around that you know are wrong, but they still are able to convince large numbers of ignorant, innocent people, don't let these groups speak at your rally. In fact, don't let them even attend your demonstration. Search the pavement for discarded, suspicious-looking leaflets they might have brought to try to subvert or coopt your demonstration. Rip their literature away from them and burn it on the spot before they have a chance to brainwash anyone. Send monitors through the crowd to listen to conversations and eject any persons spouting suspicious-sounding ideas. Circulate photos of "women known to belong to these groups, warning the masses to stay away from such persons. Keep your demonstration pure.

Remember, you want the biggest, best demonstration you can possibly hold, no matter how many people you have to kick out. ▲

ONE VIEW ...MONOGAMY...A CHOICE

Is the *Tide* the real voice of our sisters? Is it open for discussion of various points of view of all Lesbians? With a hoped for "yes," I have been diligently reading the *Tide* for several months. Lately I have become frustrated because very little in the magazine has represented my feelings and perhaps those of some others on the topic of monogamy. Therefore, I would like to submit my personal point of view for publication.

To me, monogamy means loving one woman in a full emotional, intellectual, spiritual, and physical sense. It does not mean that you cannot notice the attractiveness of other women. Nor does it mean that you cannot love all sisters with respect as human beings and care deeply about your friends. But monogamy means that you love one woman in such a way that you set up a living relationship together (for lack of a better word, "marriage"). You express not only desire, but respect and commitment through sex with that one person.

Each sister has a right to that life style in which she finds the most fulfillment and truest happiness. By no means do I resent others finding their own happiness, whether it be those who have sex freely with any sister at any time when the "vibes are right" as a passing sharing of affection or those who have a sort of "group monogamy" in a commune or any other possibility of life style. But I do resent others telling me that my life style is "outdated," "non-liberating," "an incorrect political alternative," "slavery," or any other such label. In a society as large as "all Lesbians," there IS room for us all. We ALL have a right to be here!

I do resent people who do not make their intentions clear. Anyone who would try to "use" or "lead on" a sister isn't being fair to herself or her associates. If both people know that a certain sexual expression is just for that moment and does not represent an exclusive commitment, then no one would be hurt by their sexual expression. When people are honest with each other about their intentions, they are being truly liberated. On the other hand, I feel sad when I hear a sister say or act as if she is accepting something that is less than what she wants or needs. If a sister wants an exclusive long-term relationship with one other woman, than she shouldn't give up hope, she should keep looking for the life style that is fulfilling and beautiful for her. There are others that are not sure what they

want or become frustrated after a series of non-lasting relationships. Let me point out that I do not feel that monogamy is the ONLY way, the best way, or the possible way for everyone. But my heart goes out to sisters everywhere that know monogamy is for them. We exist! We can find each other!

There are those who would tell me that monogamy is an invention of straight society and should not be found in the liberated life of a feminist...Is "sex" also an invention of straight society? Can any one particular act, any life style, any one manner of dress or speech be said to be their (straights') exclusive right?

There are those who would tell me that monogamy "enslaves all women" and is only a trap that encourages role-playing and suppresses liberation... Isn't any life style a trap if there are no alternatives...or if one does not know what she needs and does not freely choose her life style? I feel that monogamy can be a very liberated life style for some lesbians because they do have alternatives. Lesbians do not have to role-play in a monogamous relationship (unless they chose to do so). A feminist who has found a lasting relationship of high quality may feel even freer!...liberated from being really

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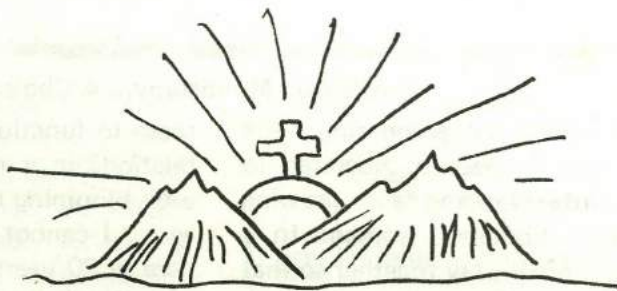
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Center 218 S. Venice Blvd., Venice, Ca. 90291.

POEMS

Love Poem

*Looking for you in the Chinese Book of Changes
I found the hexagram: Limitation.
I love your thin body
Youngest daughter
Your symbol is the smiling lake,
Your attribute is joy.
A lake evaporates upward and gradually dries up;
But when two lakes are joined, one replenishes the other.
I know you are afraid
Of yielding lines (the dark principal)
So you parcel out your love in little winks,
Unconnected dots and dashes marking changes of direction.
But I know there is a lake within
And small, steady waves lick the shore.
I will try to win your heart with gentleness
And will not shun pain to reach you
For great is the power of joy over humankind.*

Moonchild



Bedsong

*you snore
you knee me in the kidneys
you have a habit of dropping
your elbow on my head
you take blankets & make wind tunnels
your feet are cold
we are troubled by fleas
i'm tired. come to bed.*

by Laura Hanna Lechengetz

Words

*Lost, is a good way to explain it
Empty, might be a better way
Forgotten, is a good word
Gone, might tell the story
Alone, is the way it is
Confused, is how it feels
Good-bye, is what you said.....*

by Rita Stublely

The Cards

*You used to scream
when I had short hair
"deviate! dyke!"- but
we all change.
I changed.
(hairstyle, not bedn
You too, diversified
Screamed now: "W
Unfortunate.
Because this last
change of mine
has 6 ripe shells
& a resolute hand.
Your next
scream will be a
long, loud
one.*

by Alison Tate

Words

*Lost, is a good way to explain it
Empty, might be a better way
Forgotten, is a good word
Gone, might tell the story
Alone, is the way it is
Confused, is how it feels
Good-bye, is what you said.....*

by Rita Stubbley



The Cards Reshuffed

*You used to scream so
when I had short hair:
"deviate! dyke!"-- but
we all change.
I changed.
(hairstyle, not bedmate)
You too, diversified.
Screamed now: "Wannafuckbaby?"
Unfortunate.
Because this last
change of mine
has 6 ripe shells
& a resolute hand.
Your next
scream will be a
long, loud
one.*

by Alison Tate



Nobody Likes a Dyke

Chorus:

Gay Liberation is one th
Every time I act my mo
I'm just being the way
that's right,
'Cause Gay Liberation is
a dyke

Verse 1

Lots of people say tha
dig that scene
Just as long as I act nic
But when they see th
turned off
Because I threaten the
being soft

Verse 2

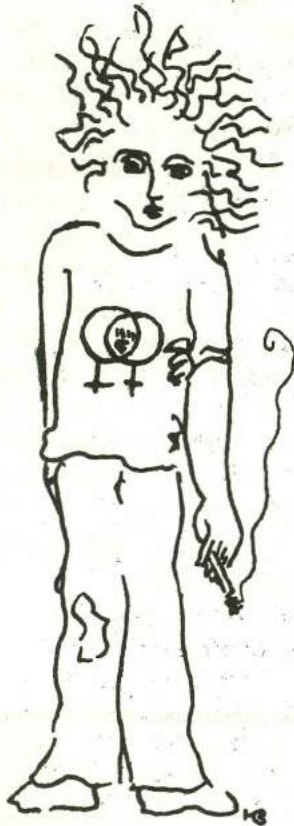
"Of course," they say, "
but really, enough's enou
If you wear boots and a r
say you've tough."
Well, if they say that ima
their game
'Cause being tough and
the same.

Verse 3

You say, "Why don't y
soft and sweet?
You'll find you're trea
you meet??
Well, this way people b
my type, it's true
But at least I'm doing
where does that leave y

By M'lou Brubaker

SONG



Nobody Likes a Dyke

Chorus:

Gay Liberation is one thing, but nobody likes a dyke
Every time I act my movie, well, people get uptight
I'm just being the way I am, but they don't think
that's right,
'Cause Gay Liberation is one thing, but nobody likes
a dyke

Verse 1

Lots of people say that I can be gay they can really
dig that scene
Just as long as I act nice and my hair is nice and clean
But when they see the way I am, they really get
turned off
Because I threaten the way they feel about women
being soft

Verse 2

"Of course," they say, "you can wear men's clothes,
but really, enough's enough!
If you wear boots and a motorcycle jacket people will
say you've tough."
Well, if they say that image is macho, then I don't dig
their game
'Cause being tough and being a man are simply not
the same.

Verse 3

You say, "Why don't you try, just once, to look real
soft and sweet?
You'll find you're treated better by the people that
you meet??
Well, this way people bug me a lot, they're down on
my type, it's true
But at least I'm doing what I think is right, baby,
where does that leave you?

By M'lou Brubaker

Dear Editor:

Am writing in response to an article by Ann Forfreedom in the May-June edition of your magazine. At the bottom of the first page of her article she says, "many of these protests occurred because the format of a conference does not allow much spontaneity and because the conference attracted many apolitical 'bar lesbians' as well as lesbian feminists."

While I am sure many apolitical lesbians will be appalled that she has connected them with "bar lesbians", many bar lesbians will be just as upset to be considered apolitical.

I consider myself to be both apolitical and a "bar lesbian" and feel none of the horrors the article implies I should. I also consider myself a lesbian feminist, one who is apolitical because the labeling used by the white male power structure has seeped its way into our lesbian movement.

Until we realize that all of our lesbian lifestyles are valid and discontinue oppressive labeling amongst ourselves, we will never be able to come together to fight our real oppoessor, the male power structure.

I hope Ann Forfreedom will realize that her labeling of other women is the equivalent of being called 'chick', 'girl', 'pig', 'etc.' by any man, and I personally have no desire to be oppressed. The fact that the oppression comes from women does not make it less oppressive.

Although I didn't like the article by Ann Forfreedom I enjoyed most of the articles in the magazine and am glad to see different views printed.

Sincerely
Barbara Young ▲

↙ ↘

SUPER FLASH!!! SUPER FLASH!!! -- HOT OFF THE PRESS - "A WOMAN'S WORK IS NEVER DONE" -- the newspaper of L.A. Women's Union's Working Women's Chapter. Includes their editorial on the Equal Rights Amendment, other exciting articles -- IN ENGLISH AND SPANISH.

↗ ↖

NAT'L. MARCH PLANNED

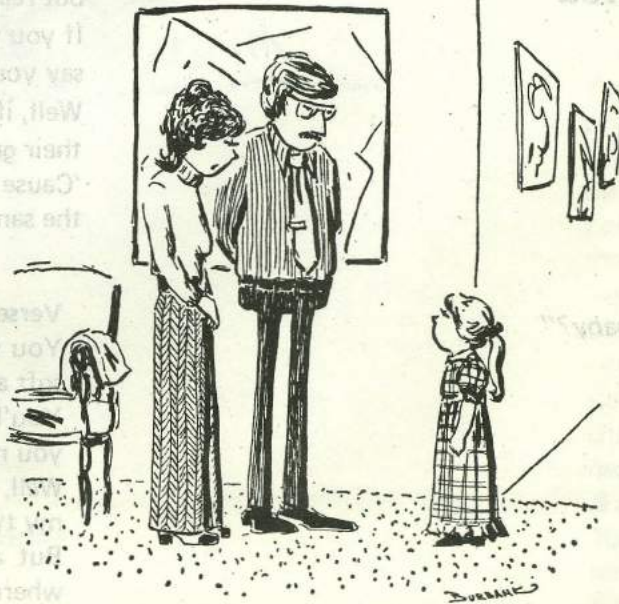
National Gay March On Washington D.C.

A new coalition, the National Gay Mobilizing Committee for a march on Washington, is beginning to grow in some centers of the Eastern and Midwestern United States. The NGMC is made up of Gay people dedicated to the mobilization of masses of people, for large demonstrations calling for the repeal of all sodomy and solicitation laws and full civil rights for gays. NGMC is seeking nation-wide endorsements from all Gay groups and publications for a national convention to be held in October on the Urbana campus of the University of Illinois, to plan and mobilize for a march on Washington next spring. Such an effort requires the full democratic participation of all the 650 or so Gay groups in the United States. We will be in continuous communication with all these groups from our convention headquarters in Urbana.

**NATIONAL GAY MOBILIZING COMMITTEE FOR A MARCH ON WASHINGTON-
CONVENTION CENTER, 284 Illini Union, Urbana,
Il. 61801, (217) 333-9492 ▲**

My, my, my...What you find in the
Wall Street Journal these days!!
(Who woulda thunk it?)

WALL STREET JOURNAL



"Mommy and Daddy are not sexists, Adrian, but Mommy and Daddy are not 'Parent Persons.' Mommy and Daddy are Mommy and Daddy."

CROSSCURRENTS

NEW YORK

Gay Academic Union Forms

By Karla Jay, New York Correspondent

The formation of a Gay Academic Union was recently announced. The group is now holding regular meeting in New York and comprises teachers, artists, graduate students, librarians, researchers, and so on. A press release for the organization has stated that it has four goals: "(1) to oppose all forms of discrimination against gay people within academia; (2) to support individual academics in the process of coming out; (3) to promote new approaches to the study of the gay experience; (4) to encourage the teaching of gay studies throughout the American educational system."

The group has various subcommittees, and their first action will be a Conference of Gay Scholars in New York City over Thanksgiving Weekend, November 23-24, 1973. For further information, one should write to Gay Academic Union, c/o Prof. K.S. Sherrill, Department of Political Science, Box 1479, Hunter College, 695 Park Avenue, New York, New York 10021.

A spokesman for the group told me that there are women members in the group, and that they are encouraging women to join. However, the tentative press release containing 21 names endorsing the group did not contain the names of any women! It remains to be seen whether men with higher degrees have higher consciousness!

IOWA CITY, IOWA

Poetry Collective Forms

There is now in Iowa City a cooperative effort of women who just want women to have the chance to publish their poetry, stories, and drawings.

They will be publishing a magazine as part of the Iowa City Women's Press Collective. As these women have said in the preface to the first project done by the Collective (an anthology of the 1st and 2nd annual women's readings, done then by mimeograph machine) "...many women just had something to say about themselves, their lives and about being female. Poetry was not just an art form on display--the form became the background...of communicating common female culture."

To help bring it together, send contributions--writing and artwork--with a self-addressed stamped envelope to: The Common Woman, Box 1423, Iowa City, Iowa. 52240.

SEPTEMBER 1973

LOS ANGELES

Feminist Health Center Opens Women's Clinic

The Feminist Women's Health Center is opening the first Women controlled Abortion Clinic in the country.

At the present time the Women's Choice Clinic is providing quality health care for early termination of pregnancies (under 10 weeks) and menstrual aspiration.

For further information about services offered by the Women's Choice Clinic or speakers for the health movement call: 936-7219

Womanspace to Hold Benefit

WOMANSPACE, the first comprehensive West Coast center for the exhibition and performance of women's art, will hold a benefit on September 29, at WOMANSPACE Gallery, 11007 Venice Blvd., Los Angeles. Fifteen well-known women artists have donated works of art to be raffled off for the benefit of WOMANSPACE. Contributing artists include: Sherry Brody, Karen Carson, Judy Chicago, and Miriam Schapiro.

Donated works will be on display at WOMANSPACE after August 1. For further information, please contact Christine Nyburg at (213) 838-9668 on Tuesdays and Saturdays from 11 a.m. to 5 p.m.

DETROIT

Gay Radio Program Begins Broadcast

GAYLY SPEAKING, Detroit's first weekly Gay Liberation radio program, will begin broadcast, September 6, 1973, Thursday night at 12:30 AM on WDET-FM (101.9 Mhz). GAYLY SPEAKING has been organized by the Gay Radio Collective of Detroit, a group of women and men. The Collective sees the program as a forum for the discussion of widely diverse topics of interest to gay women and men. It is run by and for gay people, and will draw on the varied experiences and ideas of many gay people in the wider Detroit gay community. Each program will include news and announcements as well.

WASHINGTON

ABA Resolution

The American Bar Association in its Aug. 5-9 annual meeting here adopted a resolution which urges the states to repeal all laws prohibiting private sexual behavior between consenting adults, saving only those portions which are necessary to protect minors or public decorum. ▲

FROM US

A CALL FOR ARTICLES



The TIDE Moves Again!

The Tide Collective happily announces that, as of Sept., our new address will be 743 S. Grandview Ave. Los Angeles 90057. We are joining our sister organizations at L.A.'s new Woman's Building (See Article Pg.15) We'll have more space and the best of neighbors. We will also be able to share distribution and production facilities with our sister publications: Sister, Momma, Womanspace Journal and Women & Film. For your social pleasure, The Tide Collective will be sponsoring an entertainment happening once a month in the center's large auditorium. Drop in to visit us in our new home! And if you have any spare carpeting you can part with, any color, we can sure use it! Storage facilities too...and desks. Here we go again! ▲

WRITERS! REPORTERS!

So that sisters throughout the country may be well informed, so that we may achieve that communication link throughout our National Community, please share your information, knowledge, ideas and creativity with sisters who do appreciate your efforts. Please send your articles: News, features, political analysis/theory, cultural happenings to the Tide Collective, Editorial department. We are especially eager for articles from outside The L.A. area. Also welcome: Poetry, Very Short Stories, humor, graphics, photos. The Lesbian Tide is YOUR magazine, YOUR link with your sisters. Use it. ▲

FIRES, ARSON IN GAY COMMUNITY

A series of fires has swept gay organizations over the past year. So far, predominately men's groups have been the only ones hit.

San Francisco The center of the Society for Individual Rights was burned down in 1972. In a month's time, right after this fire, the store-front community service center, operated by S.F.'s Metropolitan Community Church (M.C.C.-a gay church, based in Los Angeles, with many branches around the country) was set on fire twice. On June 27, 1973, the MCC building itself was burned down. San Francisco's fire inspector ruled the MCC burning "definite arson", but no suspects have been found yet.

Los Angeles The MCC was burned down on January 27, 1973. The minister of the S.F. M.C.C. said the burnings of both churches were "strikingly similar," though the L.A. arson units, still investigating, have ruled the blaze "accidental".

New Orleans A gay bar was burned on June 24, 1973, the last Sunday of Gay Pride Week, killing 32 people. New Orleans officials, still investigating, have made no statements, although unofficial reports say a gasoline can was found in the stairwell of the gutted bar.

Nashville The meeting hall of the M.C.C. was burned in April, 1973. There is no clear evidence of arson.

Buffalo The Gay Community Services Center was burned in March 1973. Again, there was no clear evidence of arson. Although each of these incidents examined separately could be dismissed as "accidental," together they form a frightening pattern. It is hard to believe that a person or a group

of persons would deliberately set out to cause extensive damage, and even death, within the gay community, but the possibility exists.

These "accidental" fires could represent a threat for the future. As the gay community becomes stronger in voice and action so will the voice of a hostile society become more aggressive. "Accidents" indeed, we must heed the warning.

Jean Gosnell: U.S. Public Health Service Hospital, New Orleans; serious. Girlfriend of one of the victims of the fire, she has one son in New Orleans and is in the most serious condition of all the survivors. Cards and letters, particularly from women, are especially needed. She is 36.

Shalom

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DAMN THE CLOSET

TO WHOM IT MAY CONCERN:
Closet Cases...Worst oppressors

What is happening? Is everyone turning inside out? Might be for the better but I think its going to be perverse:

I was reading a (good) old work of Charlotte Bunche and Rita Mae Brown: *What Every Lesbian Should Know*, vol 32, No.1, 1972, of "Motive" and there are some memorable helpful parts, but whew! One part is really beginning to make me furious when added to the forth-coming responses to Jane Alpert's "Mother Right", Robin Morgans' "Let's - All - Be - Women - Together - Against-the-Collaborators", to J. Bardwick's "Yes-Virginia-There-Is-aBiological-Difference", and to JILL Johnston's "Since-There-Is-A-Difference-Let's-Reward-Ourselves-with-A-Lesbianation-Rather-than-Let-the-Man-Punish-Us-for-It(-and-Having-Kids.)"

Can anyone help with this widening split? For instance.

In talking about the heterosexual privileges of being a wife and mother they say (and this must surely have been before they read in Jesse Barnard about the statistical dangers of marriage for women, and as for the privileges of child care: isn't that our idea? Where childcare and therefore all relationships are rewarding, not punishing??)...anyway, they state:

(page6)

"These privileges give heterosexual women a personal and political stake in maintaining the status quo. The lesbian receives none of these heterosexual privileges or compensations since she does not accept male demands on her (ha ha what is money? and it only comes upon the repeated satisfaction of The Man's demands.) She only comes upon the repeated satisfaction of The Man's demands. She has little vested interest in maintaining the present political system since all of its institutions..church, state, media, health, schools, work to keep her down. If she understands her oppression she has nothing to gain by supporting rich male America and much to gain from fighting to change it. She is less prone to accept reformist solutions to women's oppression."...well Ha/Ha Ho Ho Ha.

I'll bet the lesbians in good jobs and professions are chuckling all the way from the Man's place of work to the Man's bank, rushing to stash away the money



they don't have to share with one human being...making investments, buying expensive vests to disguise themselves (as men?) trousers (for comfort?...tribal women or men don't consider The Man's military pants comfortable) Suspicious spies?

These closet-cases are the worst oppressors, not peeping about reform, perpetuating the Man's worst orders. They have such a vested interest in the \$YSTEM they prevent Change, wherever they can!

They run the crummy schools, not as women would: sharing, cooperating, loving, self-development without competition. They run the hierarchies of the paintriarchy (hospitals, schools, churches, media) They'll accept any reform as long as it doesn't disturb their chance to kiss ass. Womeneununchs...specialized into noncare, dominance, silence, obese obeisance. They'll lick anything above them.

You find them in every office of every beaurocracy. I am a lesbian with several kids and no money but I am tired of my children and their friends being crummed over by these lesbians who uphold the worst pricks of the Man...so they won't lost their jobs!

the second wave

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At a conference lately there were the Gorgons and Dykes in their paperboy caps and sneakers pretending to be safely inconspicuous *and unrapeable* in their baby boy invitational costumes...they talked a good game but stopped short of being willing or able to change the system. The Man has them by the balls, right where he wants them, working for pittance doing his dirty work. Pimprentices to serve the statass quo...not change it.

Aren't these the scabs, the volunteers, the lowpaid puppets the highpaid professionals...mercenaries all, puppets, pimps and prostitutes all doing what they must know is wrong for pay?

Are they so blackmailable, so hungry, so scared that they must do the Man's\$ bidding...like professional ballsplayers meat? Must they continue to mistreat children and other women if The Man \$ay\$ so. These women have a personal and political stake in perpetuating the system by their conditioning contacts with our children, and we are helpless to protect them from these manestrations applied by split dry punitive mummies, nannies, nurses and marms. ICK! I'm sure they're nice at night, but politically during the day they're men. Hitler was nice at dinner too and at tea parties and with dogs.

As mothers we see what they'll do in the name of their precious jobs...a high % of them made it into the professions over the dead bodies and minds of our kids and sister hoods. "We were just following orders." Eichman Dykeman, LavendarBombers, People-Beater Hire the Manddi Capped...they'll serve silently, obsequiously unquestioningly, lick the prick, fuck for a buck just like any other of us prostitutes...only they're to chicken to deal physically with that withered turkey neck some of us

confront every day for our bread (stuffing?) ICK. We only hurt ourselves for the kids. They hurt the kids for themselves. They hurt every kid they touch just like the straight ladies do, but the lesbians should know better about love and kindness and equality and care and hatred of the man...not worship and obedience. Some lesbians even still think God is a man. Whoop, I suppose they even love Penasses(that'll be the next big popular disguise.) They have money, credit, houses, cars, and like all pimps, never need to deal with children, which is really the societies most precious, even fun, "commodity" and it doesn't have anything to do with heterosexuality.

Wow and they dare to act oppressed, too. I suppose Eichman and the Cambodian pilots, black pimps and even Hitler consider themselves oppressed. They probably complain they don't want to torture, rape, rob, boss people but "they're just following orders."

But these paternalesbians, gorgondykes, postoperative "ladies", inoperative "lovers" manogamous, Pseudohermaphrodite collaboratreuses, derriere guard, playgirl, double agents spies, specializedartists and newspaperboys...STAND IN OUR WAY...we mothers can't even get to fight the man's crummy ways

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Those are the roles they play during the day then at night they were supposed to be sisterly when we meet the elite at parties, bars...or the paper collective for goodness' sake!


Don't kid yourself: they love the \$y\$tem (het. plus straight=HATE) even if it did hurt them; now they learned to dish it out as they dish out wads of cash at Las Vegas vacations, restaurants sports, etc. (What other women ever get over \$8,000 per year all for their individual competitive selves???)

These "women" support the Man's \$y\$tem, they perpetuate it, they apologize for it...even while talking a good game at women's conferences and courses! Never mind suggesting that they reform the \$y\$tem or revolutionize it by stop-gap or long-range, they'll run to prayer or sports or Daddy or Sports or other authoritarian bosses or sports (wall to wall preoccupation) to keep them from knowing or seeing the growth of poverty, famine, or mistreatment before their noses...supported by their taxes. They wouldn't change a precious thing:

They're "Just following orders!" and don't dare challenge the illegality of those orders. They're afraid they'll lost their dollars, not their "lovers". They won't see or protest manstitutional cruelties. I know I tried and got clobbered...by a well-known establishment lesbian. If we'd all go together to fight the man or quit working for him we'd stop him but not as long as we let him D&C us with the \$, things will just get worse, for us and our kids (IF the Man and his female puppets will allow us to have kids... what with their female admanistered naZPiG and sterilization and nonfamily unplanning, abutchion, etc. programs.)

No, they want us to be feel act walk talk dress lik the objects we hate worst. Men...next we'll be tucking phoney phalluses in our sailor jeans. Whew! Then the next thing will be we have to protect these big penasses, like jobs, meanwhile calling it National Security...and sign promises not to have kids to disturb their raw and ordure and their tax structure and(un)well (un)fair. We become what we fight. They make a big straw man out of heterosexuality: man or heterosexuality have very little to do with babies anyway. Big deal.

Which reminds me, I wish they'd quit saying "heterosexual"...that is a contradiction in terms: if



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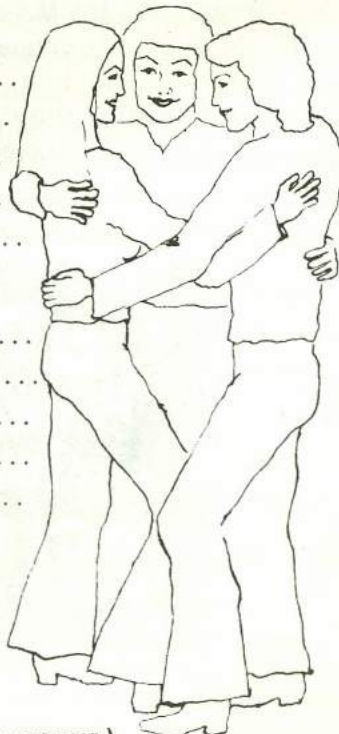
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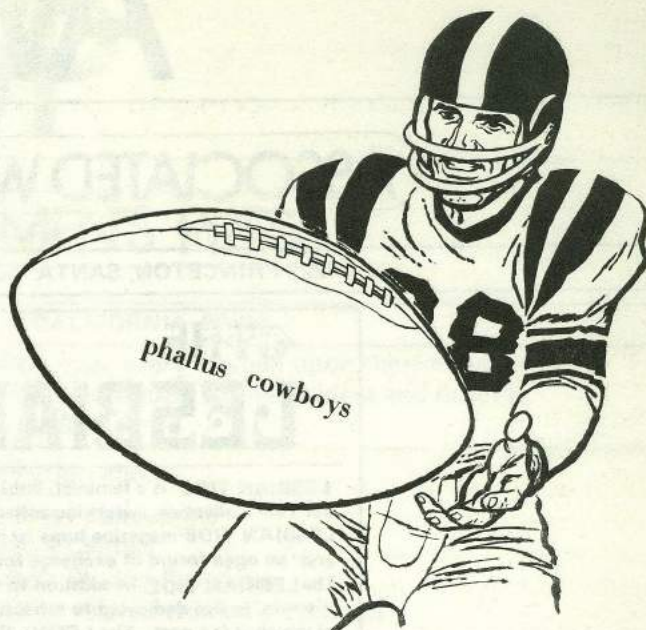


it's hetero it can't be very sexual or sensual or nice. Let's just call it heterohostile. For that matter gay men are homohostile...ever see 'em in the bars (the word comes from barren...as in bar mitzvah, manhood, bars, barriers, warriors?) there's a whole lot of shakin' IT goin' on. They worship their penasses so much as if they were good useful beautiful caring sharing or even nice. You can't tell them apart from the boys in the watergate, the vatican, general motors or wall street or academentia, or the phallus cowboys. ACK!

Yet still the men do us in though the Momistic biddies and bitches they hire to do their bidding...and the black women don't escape the accusation of cruelty...ever see them operate in a school?" I've made it" (thump, thump), "and my god you will too and be a credit to your race." and all that crap! See in the forthcoming Aug. Psychology Today about how they are represented way above their proportion in the high paid professions...because they are willing to do the Man's shit work? without a jemima peep. Not that they don't deserve breaks or that they should fight our battles for us...but do they have to be hired thugs against us and our kids. No wonder they always say they aren't womens Lib. They've been liberated from the dangers of marriage and men for a long time and their lipservice to Stand-By-Your-Man doesn't fool us. They're automomous.

Worker solidarity? Solidarity with the worst sellout copout moneyhungry traitresses to their sex and motherhood? Ha. Another Marxian mistake. Work smirk! They've swallowed the Man'S thing book, line and thinker and are busily sopping up any \$expensive crumb he lets fall from his table.

Let's idealize the mother-child relationship as it could be a model for reciprocity, equality, exchange, growth, fulfillment and reward for both...not what it



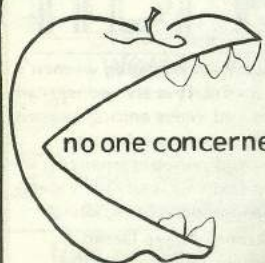
was under the patriatchal pimperialist familia (slaves) all deprivation, manipulation sacrifice and sneakery. We can'T DUMP IT JUST BECAUSE THE MAN RUINED IT'

Thanks...Wombuncalm Shex

P.S. Another thing I keep getting from these little butchie paperboys who try to deliver us and our kids to the man (so how then, do they differ from any maleadolescent athlete rapists who hate kids, hurt mothers, love money, cars, sports competition) They holler loudest: "Men aren't to blame, straight women are!" Maybe they aren't POWs and refugees like us. But how dare they hurt us further to protect their mercenary jobs? What is the female/male equivalent to the white nigger - OREO?

The Tide Collective would like to contact this author. would this sister please contact us? ▲

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LESBIAN TIDE is a feminist, lesbian, monthly magazine published by the Tide Collective, a working collective of lesbians who through the LESBIAN TIDE magazine hope to provide a vehicle of communication and an open forum of exchange for the national lesbian community. The LESBIAN TIDE, in addition to reporting the news to the community it serves, is also dedicated to reflecting the culture of that community of which it is a part. The LESBIAN TIDE provides an open forum for news, political analysis, opinions, reviews, poetry, features and personal exchange. By providing this forum, the Tide Collective hopes to contribute to that sense of community identity so important to the struggle of women and most particularly, of lesbians.

Subscriptions: \$7.50/year (monthly), LESBIAN TIDE 373 North Western Ave., Room 202, Los Angeles, Ca. 90004

SISTER

SISTER is a radical feminist newspaper which reports news of the women's movement in Los Angeles and the country. It includes commentary on the direction of the movement and the decadence of the patriarchal system.

In addition to news, each issue has a theme, like "Rape", "Women and Health", and "Working Women". It appears monthly. Subscriptions are \$3.00/year. Write SISTER % Westside Women's Center, 218 South Venice Blvd., Venice, Ca. 90291

WOMANSPACE

JOURNAL

WOMANSPACE JOURNAL is a bi-monthly art historical publication devoted to illuminating women's art from a feminist perspective. It includes critical writings about women's art from the past and present, and covers exhibitions and artistic activities at WOMANSPACE as well as other galleries on the West Coast. Past issues of WOMANSPACE JOURNAL included art historical writings about: women artists of the past such as Mary Cassatt, Romaine Brooks and Diane Arbus, topics such as Feminism and art, "Woman's Art: Development of a Theoretical Perspective", "Female Imagery", and "Sexuality in Art," reviews and interviews with contemporary women artists. In addition it includes the full calendar of events at WOMANSPACE. Though primarily concerned with women's art, WOMANSPACE JOURNAL is committed to the women's community at large.

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SUFFRAGE, Cont. from page 4

Political Union. The suffragettes of England were at that time so militant that the Home Rule Minister addressed Parliament on "the woman question" saying, "We have three choices. We can kill them. We can deport them. Or we can give them the vote."

The Congressional Union (later the National Woman's Party) readopted the federal orientation of the old N.S.A. and vigorously demonstrated against whatever party was in power at the time. Using "tactics that would get us thrown in jail today," these women chained themselves to the White House fence and every time President Wilson made a speech about freedom, Alice Paul would burn a copy of it at her "watch fire" at the gate. Shortly after the Russian Revolution of 1917, the Congressional Union held another White House demonstration, internationally embarrassing Wilson by carrying banners which read, "The Russians have democracy, why don't Americans?"

Finally, after a 70-year struggle, the 19th Amendment was signed into law on Aug. 26, 1920. As Carrie Chapman Catt put it, "To get the word 'male' out of the U.S. Constitution cost women of this country 52 years of ceaseless campaigns ... 56 campaigns of referenda to male voters, 480 campaigns to state party conventions to include women's rights platforms, 30 campaigns to get presidential

conventions to adopt women's planks, 19 campaigns to 19 successive congresses, and two ratification campaigns."

World War I and growing urbanization also played a positive role in the passage of women's suffrage by helping to bring women "out of the houses and into the factories." The country's necessary economic reliance on women relaxed traditional societal attitudes as "the weaker sex" proved themselves great patriots and workers! Additionally, popular reformers, such as the Progressives, sought potential allies by supporting women's right to vote.

The passage of the 19th Amendment unofficially signaled the end of the First Wave of American feminism. Many of today's feminists are still engaged in some of the unsolved demands (i.e., child care centers, marriage laws, equal pay for equal work, passage of the Equal Rights Amendment, etc.). Some of them refer to the single-issued suffrage struggle as a sell-out of deeper feminist concerns. Historian Ann Forfreedom sees two sides, however: "To say it was a sell-out is an oversimplification we can all make in the luxury of hindsight. When you fight for 70 years you get tired. I think they did what they had to do. There wasn't any way out after a while. There could only be so many reforms but no real change until women became part of the political structure so they could change it, or destroy it, or rebuild it."

PART II: August 26th; Symbol of continuing Struggle

For the next fifty years this day slipped into relative anonymity. Shirley Bernard, author of a documentary on August 26th, says "as far as I can determine the celebration of August 26th seems to have fallen from consciousness between 1920 and 1970."

Women's Suffrage day was revived in March 1970 at the Chicago convention of the National Organization for Women. On the way to the Convention outgoing President, Betty Friedan, told her traveling companion Karen DeCrow, author of *A Young Women's Guide to Women's Liberation*, about a letter she had just received from a N.O.W. member.

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The letter spoke about August 26th and said what a shame it was that no one remembered the day women finally got the vote.

In her closing speech to the Convention a few days later, Friedan called for a national Women's Strike on August 26th. "It was a watershed year for feminism and the national press was at the Convention," said Bernard. Papers around the country picked up and spread Friedan's words.... On the anniversary that women got the vote we are going to proclaim ourselves as women. We are going to do no work. We are going to take our children down to our husband's offices in protest for child care centers. We are not going to do housework. We are going to march in a vast parade."

Five months later, on the 50th anniversary of Woman's Suffrage, 20,000 women marched down New York's 5th Ave. demanding; "Free abortion on demand, no forced sterilization, free community controlled child care centers, and equal opportunity in education and employment." 30,000 spectators also gathered on the sidewalks to watch. The demonstration was sponsored by the National Women's Strike Coalition which included now well know organizations and feminists such as; Bella Abzug-Women's Strike for Peace, Shirley Chisholm, the N.Y. League of Women Voters, Shulamith Firestone - N.Y. Radical Feminists, Florence Kennedy, Kate Millet, Jo Freeman, Robin Morgan, the National Welfare Rights Organization, Gloria Steinem, Columbia Women's Liberation, etc.



SEPTEMBER 1973

Los Angeles '73 Celebration

Three years later, August 26th commemorations have taken on a cultural as well as political tone. A huge festival celebrating Women's (feminist) Culture took place Sunday August 26 in Los Angeles at Rancho Park in Culver City with "dozens of local Women's Liberation groups visually displaying or representing feminist themes."

Participants and members of the sponsoring 'August 26th Feminist Coalition' included: The Feminist Women's Health Center, Westside Women's Center, L.A. National Women's Political Caucus, L.A. Women's Union, Associated Women's Press (*The Lesbian Tide, Sister, Momma, Womanspace Journal*), L.A. Commission on Assaults on Women, the Portuguese Letters Association, La Comision Feminia, Lucina and the L.A., Hollywood, San Gabriel, Long Beach, San Fernando, Harbor South Bay and S.E.L.A Chapters of the National Organization for Women as well as other common interest groups.

Events included booths and displays on: Self Defense (demonstration included!) The History of Women in the Labor Movement, Feminist Theater, Image of Women, the Feminist Press, Women and the Arts, consciousness raising demonstrations, Women in Politics, and Chicana Women. The Feminist Women's Health Center offered "a multi media presentation of self help, natural child birth, tubal ligation, etc. as well as live demonstration of women's health care that women will be invited to participate in."

A 2:00 p.m. presentation of GREAT GUTS awards honored tennis champion Billie Jean King and singer Helen Reddy as well as all women who filed sex discrimination grievances against their employers in 1973. GREAT GUTS honors also went to all women who voted in 1920. Suffragette colors (purple, gold and white) and banners were flying in commemoration of the early feminists.

St. Louis Returns to 1913

Feminists across the country organized similar August 26th, '73 events. The St. Louis, Missouri Chapter of N.O.W. held a large march commemorating the March 3, 1913 demonstration by the Congressional Union (See Part I) down Pennsylvania Ave. in Washington D.C. St. Louis parade participants wore identical suffrage costumes, read the same speeches and reproduced in detail the earlier march for women's suffrage. Michigan Congresswoman Martha Griffiths, who introduced the 1972 Equal Rights Amendment was the keynote speaker.

In Washington D.C. the Woman's Party, today's descendent of the Congressional Union, recreated the tradition of their founder Alice Paul by holding a speak-in at the White House gate.

In other states women's groups have been petitioning their governors to declare August 20-26 Women's Week and dozens of feminist groups are planning special radio and television programs on woman's suffrage.

February 15th, as Women's Equality Day

Commenting on the evolution and change in tone of the suffrage day commemorations, Ms. Arlie Scott, N.O.W. August 26 Coordinator, said, "The original 1970 demonstrations at the beginning of the 2nd wave of feminism expressed our outrage. It was the first time since the early suffrage days that woman came out in public mass protest. The difference in celebration in styles is a difference in time. In 1970 it was appropriate to march down 5th Ave. and be militant. The purpose at that time was to show our strength, to let people know we were unhappy, to raise consciousness and to raise objections to the attitudes which oppress women. Marches are passe now. We've made our point. A lot has happened in three years. People know now what we don't like.

Now is more the time for political action and legislative change. What we have to do now is reach out and broaden our base and let all women know that we have more than a middle class orientation."

Feminist groups today, as in the earlier Women's Movement, continue to place emphasis on the development of women's culture. They recognize that obviously the society that was envisioned as a result of that victory (passage of the 19th Amendment) did not eventuate." As Shirley Bernard said, "After women got the vote, they still voted like their husbands, along the same class, races and sexist lines. Susan B. Anthony was right when she said, 'Women's real oppression is in the home, in the family.' "

The limitation of August 26th are also acknowledged in that N.O.W. has passed a national resolution urging that February 15th, the birthday of Susan B. Anthony, national holiday for women's equality. Says Scott, "I think it's important to remember that August 26, 1973 is not a celebration of actual equality any more than the black's getting the vote (15th Amendment, 1870) was consummation of their equality. What August 26th really is to women, is a symbol of our continuing struggle." ▲

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Atlanta Lesbian Feminist Alliance
1190 Mansfield Ave., Atlanta, GA 30307, 524-3192

ILLINOIS

CHICAGO (area code 312)
Dykes Express
c/o Nancy Boothe, 2916 N. Burling, Chicago, ILL 60657
(lesbian message posters)
Gay Social Work Task Force
P.O. Box 5317, Chicago, ILL 60680, 791-1464
Lavendar Women
P.O. Box 60206
1723 Devon, Chicago, ILL 60660
Who's Lesbian Catalogue
c/o Barbara Lightfoot, 2916 N. Burling, Chicago, ILL

KANSAS

LAWRENCE (area code 913)
Gay Women's Caucus
c/o Women's Coalition, Student Activities Center,
University of Kansas, Lawrence, KS 66044

MASSACHUSETTS

BOSTON (area code 617)
Daughters of Bilitis
419 Boylston St., Room 415, Boston, Mass, 02116,
262-1592

MISSISSIPPI

Gay Counseling & Educational Projects
Contact: Anne de Bary, Mississippi Gay Alliance,
P.O. Box 4470, Mississippi State Univ., MS 39762
(601) 323-9699

MISSOURI

KANSAS CITY
Women's Liberation Union Center
4138 Tracey, Kansas City, Missouri

NEW JERSEY (area code 201)
Daughters of Bilitis
P.O. Box 62, Farwood, NJ, 07023, 674-1111

NEW YORK

ALBANY
MS. Magazine
370 Lexington Ave., Albany, NY
NEW YORK CITY (area code 212)
Gay Counseling
61 Gramercy Park North, New York, NY. 10010
Lesbian Activists at Barnard College (LAB)
McIntosh Centre, Room 106, 3001 Broadway, New York,
NY 10027
Lesbian Food Conspiracy
Women's Building, 243 W. 20th St., New York, NY,
691-1860 (Wed 3:00 to 7:00 pm)
PENNSYLVANIA
PHILADELPHIA (area code 215)
Lesbian Hotline, Women's Liberation Center
4634 Cester Ave, Philadelphia, PA 19143, SA 9-2001
Task Force on Gay Liberation
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA 19103

TEXAS

HOUSTON
Montrose Gaze Community Center
504 Fairfax, Houston, Texas 77006

WASHINGTON

SEATTLE (area code 206)
Feminist Coordinating Council
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077
Gay Women's Resource Center
University YWCA, 4224 University Way, N.E., Seattle,
WA 98105, 632-4747, ext. 3
It's About Time - Feminist Bookstore & Collective
5502 University Way N.E., Seattle, Wash 98105,
LA 5-0999

WASHINGTON, D.C. (area code 202)
Gay Switchboard
Community Building, 1724 20th St., N.W., Washington, D

bar guide

THE AMBER LIGHT B-J
1314 No. Patrero Grande Dr., San Gabriel 288-2232

BACCHANAL '70 L-D-LM Weekend W/M
7034 Melrose, Hollywood 937-8771

BIG BROTHERS B-D-J W/M
1616 W. Washington, Venice

BIG HORN L-D-J W
4882 Lankershim, No. Hollywood 980-9625

BLA BLA CAFE (R)
11059 Ventura Blvd., No. Hollywood 769-8912

DAILY DOUBLE B-D-J-F-W Tues.-M; Weekend-LM
3739 E. Colorado Blvd., Pasadena (1 blk east of Rosemead) 449-8271

DOVES COVE B/W D-J-W
5813 Washington Blvd., 935-5291

FOX B/W D-J-W
11150 Burbank Blvd., No. Hollywood (formerly Pacesetters) 980-9657

HAPPY HOUR B-D-J-W
12081 Garden Grove Blvd, Garden Grove 537-9079

HIALEAH HOUSE B/W LM-D-W
8540 Lankershim Blvd., No. Hollywood 767-9334

JOANI PRESENTS L-E-D-J-W
6413 Lankershim Blvd., No. Hollywood 762-1211

LINDA'S LITTLE LOG CABIN B-D-J-W
11522 Ventura Blvd., No. Hollywood 769-9035

LOVE INN B/W J-D; E-Weekend W/M
10700 Vanowen, No. Hollywood 769-9215

OXWOOD INN L-D-J-F W/M
13713 Oxnard (at Woodman) 787-9927

PINK ELEPHANT SALOON L-D-J-F W/M
2810 Main St., Santa Monica 399-9579

ROSS' BRASS BOOT L-F-D-J
5617½ Melrose, L.A. 462-9732

SALOON B-J-D
10448 Ventura Blvd., No. Hollywood 769-9858

THE ODYSSEY W-B
221 State St., Santa Barbara, CA (805)965-4410

TIGRES LOUNGE L-D-J
6630 Lankershim, No. Hollywood 765-9339

E-Entertainment
L-Liquor
B-Beer
B/W-Beer & Wine
D-Dancing
LM-Live Music
J-Juke Box
F-Food
W/M-Women and Men
W-Women

calendar

(See "Where It's At" for phones and addresses)

MONDAYS

SELF HELP CLINIC: 7:30 pm Westside Women's Center
LEGAL COUNSELING: 5:00 to 7:00 pm, Gay Community Services Center (GCSC)
call for appointment
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap, Westside Women's Center

TUESDAYS

ALCOHOLICS TOGETHER: 8:00 pm, GCSC
GAY AWARENESS RAP (for women): 8:00 pm, GCSC

WEDNESDAYS

GAY AWARENESS RAP (mixed): 7:30 pm, GCSC
LESBIAN FEMINISTS: 7:30 pm at Westside Women's Center
RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap at Westside Women's Center

THURSDAYS

TIDE COLLECTIVE: 7:30 pm. All sisters who want to help are welcome.
373 N. Western, Room 202, Los Angeles, CA 467-3931
WOMEN'S EVENING: 8:00 pm, GCSC
GAY LAW STUDENTS: 9:30 pm, GCSC
WOMEN'S GYNCOLOGY CLINIC: 7:00 to 9:00 pm, GCSC

FRIDAYS:

FUNKY DANCE: 8:30 pm, HELP Center, 7221 Santa Monica Blvd.
GAY SISTERHOOD: 7:00 pm at UCLA, Powell Library 90, Coffeehouse follows
at 9:00 pm.
WOMEN'S NIGHT: Womanspace
GOOD TIME HOUR: (Gay Women) 8:00 pm, Westside Women's Center
GAY YOUTH (under 21): 7:30 pm, GCSC
SABBATH SERVICES: 8:00 pm Metropolitan Community Temple

SUNDAYS

GAY WOMEN'S CONSCIOUSNESS RAISING: 4:00 pm, GCSC
WOMEN'S UNION MEETINGS: (Every other Sunday). Call 665-7465 for
information
CHURCH SERVICES: 10:45 am and 7:30 pm, Metropolitan Community Church